Chapter six is especially interesting because it examines *El mártir del Sacramento*, *San Hermenegildo*, an *auto sacramental* (short drama about a sacrifice), written by the Mexican female writer, Sor Juana Inés de la Cruz, whose confessor was a Jesuit priest. Because Mexican women could only discuss theological subjects in specific literary formats, such as dramas, Muneróni argues that her use of metaphors and allegories cloaked her intention to share her views on theology publicly. He also identifies the play's focus on the sacramental realm of the Eucharist, as opposed to Hermenegildo's physical sacrifice, as Sor Juana's way of paying homage to her indigenous roots. Although it was officially written in honor of the Feast of Corpus Christi, this alteration to the story emphasized the body of Christ, a theme Muneróni believes evoked an Aztec rite where prisoners were slaughtered to appease the gods. By referencing a practice that was central to the lives of the Mexican people, Muneróni highlights the play's cultural hybridity, a trait that speaks to Sor Juana's unique positionality as a female colonial writer.

Hermenegildo and the Jesuits: Staging Sainthood in the Early Modern Period bridges the gap between studies of Jesuit history and seventeenth-century theatre. In his methodology, Muneróni builds on the work of theatre historians such as Michael Zampelli, S.J., Dana Sutton, and Will Daddario while also looking to other academics, such as John W. O'Malley, S.J., Gauvin Bailey, Marc Fumaroli, and William McCabe, S.J. The richness of Muneróni's translations coupled with the wide geographic scope of his examination sheds a new light on theatre's role in shaping contemporary political and religious discourses. Such a thorough and thought-provoking investigation invites readers to consider the power of the baroque stage in a manner that will surely inspire new avenues of research for theatre, literary, and cultural historians.

Chantal Manna

Independent Scholar

chantal.manna@gmail.com

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Francesc-Joan Monjo i Dalmau, ed.,

Jesuites valencians: De l'esplendor Borja a l'ocàs Borbó, Sant Vicenç del Raspeig:

Publicacions de la Universitat d'Alacant, 2018. Pp. 125. Pb., €12.00.

Last 2017 marked the 250th anniversary of the expulsion of the Society of Jesus of all Spanish domains (1767–69). To commemorate this historical and controversial event, the University of Alacant has just published an informative and beautifully edited book of collective authorship, which helps the reader

divulge the vital and corporate lives of remarkable Valencian Jesuits from the foundation of the Ignatian order in late 1540 to their restoration and rehabilitation in the nineteenth century. Its editor, Francesc-Joan Monjo i Dalmau is a Spanish historian trained at the Universitat d'Alacant, whose 2016 doctoral dissertation, "Expulsió, exili i retorn dels jesuïtes valencians (1767–1816)," deals with the Valencian Jesuits who were exiled to Italy in 1767 and returned to Spain in 1816, which justifies his interest and competence on the subject matter.

The book contains a foreword (9–10) by José A. Ferrer Benimeli (Universitat de Saragossa), an introduction by the editor Monjo i Dalmau (11–12), and twenty-five short, concise, chapters written in Catalan/Valencian language, which are devoted to different episodes of the history of the Valencian Jesuits. In particular, it deals with those fathers and brothers assigned to the Jesuit province of Aragon (comprising Catalunya, Valencia, Mallorca, and Aragon), paying special heed to their strained relations with the Bourbon dynasty, ranging from the sixteenth to the nineteenth century, when Pope Pius VII (r.1800–23) restored the Society of Jesus in 1814 and King Ferdinand VII (1784–1833) of Spain welcomed them in 1815. The book concludes with a very selective list of bibliographical references and websites of interest to the reader.

Chronologically and thematically ordered, the first three chapters revolve around the first steps of the Society of Jesus, which was not an "anti-Protestant militia," as Francesc-Joan Monjo i Dalmau and Inmaculada Fernández Arillaga reminds us (14), but rather a missionary and educational corporation that soon made a lot of enemies (18). The role of Fathers Antonio de Araoz (c.1515–73) and Pierre Favre (1506–46) in founding the first Jesuit college in Valencia (Sant Pau, 1539) was fundamental, but especially the unconditional support of the viceroy of Catalonia and Aragon, the Valencian Francisco de Borja (1510–72), who decided to join the Ignatian order right after his wife's death, Leonor de Castro, on March 27, 1546 (24). Borja's friendship with the royal family as well as his privileged position to Pope Paul III, the great protector of the Borja family, laid the ground for the promotion of the Society in the territorial area of Valencia and elsewhere.

Another group of chapters are devoted to the missionary activity of the Jesuits. The first one, authored by Rosa Tribaldos and Kevin Diaz (University of Alacant), provides a cursory glimpse on the evangelization task of the Jesuits, covering too much information in too little space, tiptoeing around polemical issues such as ethnocide, slavery of black population in the so-called *reducciones* (mainly in Peru and Paraguay) and the limits of Jesuit accommodation in India, China, and Japan (27–32). The next one, authored by Luis F. Bernabé Pons (University of Alicante) deals with the evangelization of *moriscos*, emphasizing the importance not only of overseas missions but also of those "inner ones" in early modern Spain (33–36). In this regard, Francisco Luis

Rico Collado (University of Extremadura) tackles the issue of “popular missions,” which are compared to the itinerant preaching during the Middle Ages.

The next thematic block is composed of the Jesuits’ efforts on the systematization of knowledge and learning. Enrique Lull Martí, S.J. (Pontificia Universidad Comillas) synthesizes the basics of the educational system of the Jesuits: the *Ratio atque institutio studiorum Societatis Iesu* (1599) (37–40), while Vicente León Navarro (University of Valencia) explores the negative impact of the expulsion of the Jesuits on education, showing clearly that no alternative was available to the *Ratio studiorum*. Not even the Piarist fathers were able to fill the vacuum left by the Jesuits at the University of Valencia, which in the end confirmed the weakness of lay education over the religious one (73–74). In his chapter, Niccolò Guasti (Università degli Studi di Foggia) analyzes the participation of the Valencian Jesuits and their adaptive capacity to different cultural expressions while in exile in Italy (85–88). In the same vein, Carlos Damián Fuentes Fos (University of Valencia) focuses on the figure of Joan Andrés i Morrell (1740–1817), one of the most important Valencian intellectuals of his time and mostly unknown by the general public, only comparable to the enlightened historian and linguist Gregori Maians i Ciscar (1699–1781) (89–92). On his part, the interesting article by Francesc-Joan Monjo i Dalmau sheds some light on the use of Catalan language by the Valencian Jesuits. Not only did Superior General Claudio Acquaviva (in office 1581–1615) promote it, but also the much-revived University of Cervera, founded in 1717 by Philip V (r.1700–46) after the closure of the University of Barcelona, published a great deal of books in Catalan (93–96). Finally, this block closes with the longest chapter on the most relevant contributions of the Valencian Jesuits, such as Bernat Josep Zaragoza (1627–79), the aforementioned Joan Andrés i Morell, Antoni Eximeno i Pujades (1729–1808), Eduard Vitòria i Miralles (1864–1958), among others, to the fields of natural and social sciences to better serve God (109–18).

The next group of chapters deals with several issues that are connected, such as anti-Jesuitism, the Spanish dynastic crises and political turmoils, the subsequent expulsion of the Jesuit order and its restoration and final return to the Valencian land. Francesc-Joan Monjo i Dalmau approaches the issue of the Spanish change of dynasty and the consequences it entailed for the international order. As he contends, although the Jesuit position was mostly favorable to the Bourbon dynasty, it was not unanimous in the province of Aragon (49–52). Enrique Giménez López (University of Alacant) moves from early Melchor Cano, O.P.’s (1509–60) indictments to the fiscal Pedro Rodríguez de Campomanes’s (1723–1802) obsession with tyrannicide, not to forget the *Monita secreta*, which allegedly contained the secret instructions of the Society of Jesus from Superior General Acquaviva to various superiors to expand the

power and influence of the Jesuit order. Other authors, like Isidoro Pinedo Iparraguirre, S.J. (University of Deusto) and Inmaculada Fernández Arrillaga (University of Alicante), points at some enlightened ministers, most notably Manuel de Roda y Arrieta (1708–82), the aforementioned Rodríguez de Campomanes, and José Moñino y Redondo (1728–1808), who put the Jesuits into the spotlight. On April 2, 1767, Charles III ordered the simultaneous expulsion of all of them from the Spanish territories. While Francesc-Joan Monjo i Dalmau and Josep M^a Benítez i Riera (Pontifical Gregorian University) analyze the details of such traumatic experience (61–66), Carlos A. Martínez Tornero (University of Alicante) reflects on the destiny of the Valencian Jesuit possessions right after the expulsion of 1767. In the following two chapters, the editor covers the first Jesuit exile from the island of Corsica (75–80), and then, the second one to the Italian city of Ferrara (81–84) to the extinction of the universal body of the Society of Jesus by Pope Clement XIV (1769–74). In their collective article, Inmaculada Fernández Arrillaga and Francesc-Joan Monjo i Dalmau review the gradual Jesuit return from exile in October 1797, which ended up in a second, even harsher, expulsion that Manuel Revuelta González, S.J. (Pontificia Universidad Comillas) defined as an “outrageous and inhuman mistreatment,” which affected mostly old and sick Jesuits (100). It is precisely Fr. Revuelta González who wrote the next chapter on the final restoration of the Society of Jesus in 1814, which allowed the return of the Jesuits not only to Spain but also to the Valencian territory (101–4).

There are other interesting chapters that cannot be grouped into any thematic block, but are worthwhile reviewing them. In particular, Javier Burrieza's (University of Valladolid) on Jesuit devotions and spirituality, notably liturgical life, altarpiece designs, devotional literature, and sanctity, which had not been sufficiently examined in the past (41–44). Finally, Francesc-Joan Monjo i Dalmau together with Lucía del Mar Pérez Pérez (University of Alicante) give us a tour over the architectural heritage, old and new, of the Society of Jesus (119–24).

In conclusion, this short but didactic and beautifully published volume offers updated information on the history of the Valencian Jesuits. Those interested in plunging themselves into the troubled waters of the Jesuit order will find themselves disappointed. The book provides a complacent look with the legacy of the Jesuits and their educational, missionary, and scientific projects over the centuries.

Alexandre Coello de la Rosa

Universitat Pompeu Fabra

alex.coello@upf.edu

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